

The Citizen

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The Citizen

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Life and Education.

PHILADELPHIA has lately experienced several days of mob violence, notwithstanding the precautions that have been taken to secure order by means of an extraordinarily large force of policemen, mounted and afoot.

This condition grew out of a strike on the part of the conductors and the motor men of the trolley cars of the Union Traction Company; a strike which lasted a week, to the immense inconvenience and loss of the public, and threatened an entire subversion of order.

The rioters were, for the most part, neither the striking railway employes nor the better class of citizens, but a mob of half-grown boys and idle ruffians with a barbaric instinct for lawlessness. Unfortunately, however, they received many assurances of ill-advised sympathy from unthinking persons whose natural intelligence would have led us to expect better things. If these sentimentalists had reflected a moment they would have seen that nothing

could hurt the cause of the strikers so much as violent outbreaks. And yet men and women well-dressed, and apparently sane, were heard to remark that the policemen who guarded the cars ought to be shot down.

Of course, no person who thinks three times in a solar year had any doubt about the duty of the city government under the conditions that prevailed. The law must be maintained at any cost. From the beginning the mayor evidently meant to maintain it, and if at times policemen seemed lax in duty the public peace was on the whole well cared for.

The Traction Company cannot escape from a share of the responsibility for the late crisis. If it is true that men were discharged for activity in an organization formed to guard their interests, such a use of the power incident to the position of employer was harsh and an infringement of private rights; again the company has so ignored the convenience and necessities of the public which it is supposed to serve that it has forfeited popular sympathy and thereby made possible a general state of affairs that caused no little alarm. Reference to Dr. Albert Bird's article published in this issue of THE CITIZEN will show that the traction companies of this city, which demanded so strenuously that the law should protect them, their rights, and their property, have themselves defied the law time and again, not by violence but by the sharpest sort of practice, which is perhaps more demoralizing than violence, because harder to deal with.

The whole question of the relations of the street railways to the city is a difficult one, but in the last analysis the responsibility belongs to an apathetic, supine public which has been so careless of its own rights that it has permitted these monopolies to go on adding to their powers until they are now apparently in the position of masters indifferent to moral obligations. There is at present an agitation for better councilmen; let it grow; and let there be likewise untiring agitation for better legislators, and above all, for better citizens,

SURELY President Cleveland's tone in his message on the Venezuelan dispute is unnecessarily belligerent. It is quite true that Lord Salisbury's letter was not very amicable or tactful in tone, but it is inconceivable that all honorable resources of modern diplomacy have been exhausted by these gentlemen. No American is disposed to abandon the Monroe Doctrine, but many doubt if the message properly formulates it, and a few will doubt its applicability to the present debate. Even if the substance of the message were just and proper, its tone, particularly in the unfortunate concluding paragraph, is such as was not to be expected from a man so enlightened as Mr. Cleveland, occupying his position of consequence and responsibility; it is so pragmatic that it scarcely leaves England any honorable way of retreat from her present attitude.

Mr. Cleveland's position will be loudly applauded in the galleries, and will make for him friends in quarters where he never had them before; but are they the friends he would most desire? His courage and honesty have been conspicuous, and have been often tested; but in this instance he has been singularly ill-advised. In this single brief message he has done more to encourage the general itch for a war with somebody, which has been so absurdly manifested for twelve months past, than could have been accomplished by years of vaporings of the Chandler ilk.

Above all, the tone of the message is such as to incite the impetuous Venezuelans to some rash act which may render impossible a peaceful settlement of differences. Lord Salisbury has indicated that Great Britain is ready to re-establish diplomatic relations with Venezuela, and this might very easily lead to a peaceful adjustment, if there are no further attacks on British outposts. But there is danger that such attacks will be made now that Venezuela has the official assurance of protection from the United States.

Barring this contingency, a war is still altogether improbable. England and America can't afford to make war upon each other, but there will be an international irritation such as should not exist between two countries bound together by ties of blood and common interests.

Meanwhile, at the suggestion of the President, Congress has passed a bill creating a commission of our own to determine the rights of the case in the boundary contention. This hasty action, in itself a threat against peace, taken together with the menace of war contained in the message, precipitated a sudden fall in the value of securities, stimulated gold exports, and unsettled business to such an extent as to do incalculable mischief.

It brought a sharp reminder of the troubled days of 1893; and already reaction against the foolish zest for a war, of which the cost has been little considered, is apparent in the press, in the pulpits and on the street.

THE Board of Pardons has rendered a commendable service in its denial of the petition for Bardsley's release, and it is to be profoundly hoped that the present firm attitude will be maintained in spite of further agitation. Setting aside all suspicion as to the ulterior motives of those who were so actively engaged in trying to secure this man's release, the effort itself is an offence against public morality. By some obscure process, which we must leave to the analysis of the political philosopher, this country has come to look upon the embezzlement of public funds as less criminal than the misappropriation of private property; it would all seem to grow out of our general loose regard for public trusts. For some years now there has been an awakening of the civic conscience and a general tendency to regard political probity as something sacred. The conviction and imprisonment of a man like Bardsley is a triumph for political purity, and should set a stern precedent for dealing with such violators of law. It is very true that there are men at large all over the country, who are guilty of the same wrong which has shut Bardsley up in prison, but this is all the more reason why one man who has been found out should be punished to the full extent of the law. Any mitigation of Bardsley's sentence would nullify the wholesome deterrent effect of his conviction. A pardon would not grant liberty to Bardsley alone, but would extend a license to hordes of other malefactors who are kept in check by fear only.

Public Baths for Philadelphia.

The Englishman and his bath have passed into a proverb. He may be "lord of the seas," and yearly add portions of continents to his already bulky empire, but his proudest distinction will ever be that he is the cleanest of men.

Lately a rival has sprung up from an unforeseen quarter of the globe, and Japan, with her positively luxurious facilities for bathing, has startled the Western world into the knowledge that an extreme desire for cleanliness is not confined to the Anglo-Saxon race. One advantage, however, John Bull must continue to have over the Jap, he will always look the cleaner of the two.

The most palpable gain we Americans seem to have made by our recent Anglo-mania is what an aged gentleman, of the old school, once termed, somewhat fretfully, "this fad for bathing every day." We may hesitate over the confession, but it is none the less true, that twenty years ago it was the exception, not the rule, for the people of the United States to take a tub-bath daily. Indeed, among the poorer classes it is doubtless the exception still. And were we questioned on the subject we should probably explain this fact by saying that the poor do not like to bathe; are, in fact, afraid of water, used externally.

At least, if this were not the careless conclusion of most of us, we should have small excuse for our general indifference concerning the lack of opportunities for bathing which the poor of our cities have had.

When the question is looked fairly in the face and frankly dealt with, we must come to quite another conviction. We must admit not only that it is most necessary for the poor to bathe—because of their very poverty—but that, given a chance, they would bathe. Any one who has observed the condition of the poor of cities knows that their cramped quarters, physical labor and few changes of clothing, make constant bathing even more necessary for them as a simple matter of health than for people of ampler means and other modes of life.

That the poor would bathe were they given a chance, could be proved by statistics taken from the Rome of St. Paul's time or from the London of to-day, from Medieval Europe or from modern Japan. Indeed, one has only to study the data collected on the subject in the year of 1893-94, from Boston, New York City, and even from Philadelphia, to be assured upon this point

"The first public bath of Rome, founded 312 B. C., was built somewhere between the Cap-

itoline Hill and the River Tiber. At a later period the imperial city boasted of 846 public baths, using annually 400,000,000 gallons of water. Pliny notes, in the first book of the 'Historia Naturalis,' that for 600 years Rome had needed no medicine save those her baths afforded.

"In Europe, during the Middle Ages, bathing was enforced by church and state at various times, as a preventive of the terrible scourge of leprosy."

I quote the above facts from a very interesting paper on Public Baths, read by Dr. Simon Baruch, in 1891, before the Section of Public Health and Hygiene of the New York Academy of Medicine.

The first bath house to be established in England in modern times was opened in Liverpool in the year 1842. Since then, London, Glasgow, Birmingham, and most of the other large towns of Great Britain, have made public baths among the most important of their municipal institutions, and Parliament has enacted an admirable set of laws relating to the maintenance and regulations of such baths.

Of these English bath houses one cannot speak too highly; they have been the models for all similar institutions in France, Belgium, Austria, and in our own country. The very fact that they have multiplied so rapidly in England and over the Continent during the last fifteen years is the best proof that they are appreciated by the people.

In the Parish of St. James, Westminster, London, 123,533 baths were taken in the year 1893. These include first- and second-class shower and swimming baths. The receipts for the year amounted to £3070. In Birmingham, England, a town having a population of 487,897, there are four public bath houses. During the year 1893-94, 431,354 baths were registered, and the receipts for those of the first and second classes amounted to £6381, the expenditure being £7395.

Those English baths, arranged on the first- and second-class plan, generally contain two swimming pools, a varying number of private baths (both shower and tub), and often a Turkish-bath department and barber shop. The first-class swimming tank is generally 132 feet in length by 40 feet in breadth, and is surrounded by small dressing-rooms. Besides the regular male and female attendants a swimming teacher is employed. The second-class baths are sometimes as large as 75 x 25 feet, but are not provided with dressing-rooms, small lockers being used instead.

It seems to be a common plan, both in London and elsewhere, to open the baths at

certain hours for school children only. School tickets are distributed to this end in the parish schools at low rates.

The municipal governments of New York City, Boston and Philadelphia have followed the example of our English friends, though afar off. In Boston and Philadelphia, and, until within a few months, in New York, the baths supported by the municipality have been exclusively swimming pools, some of them large enough to accommodate about 250 bathers at one time, but open for only four months of the year.

These municipal swimming pools vary in size. Those in Boston are 40 x 18 feet, those in Philadelphia 38 x 107 feet. At the latter the attendants are a man, a woman and a policeman. The buildings are cleaned twice a week and the water in the tank changed twice a day. Boston has none but floating bath houses. Philadelphia, on the other hand, has none but permanent bath houses. Her river baths had to be abandoned for sanitary reasons.

The New York register shows 4,000,000 baths to have been taken during the year 1894, at a cost to the city of about \$38,000.

But it stands to reason that while this kind of a bath must appeal very strongly to small boys and men it is less practicable and desirable for women. Out of the 1,736,588 baths registered in the six swimming tanks of Philadelphia during the summer of 1895, only 20,912 were taken by women and girls. It is instructive to note, however, that even in England or in the charitable institutions of this country where private bath rooms are to be had, the number of men who avail themselves of the opportunities offered is generally twice as great as the number of women.

Why this disparity should exist one is somewhat at a loss to understand; unless, indeed, it can be accounted for by the fact that a woman's work consists for the most part in irregular occupations about a house, and she therefore has no set times for getting off to take a bath.

Mention has been made of the charitable institutions of this country where private baths are to be obtained. They are but few in number. The guilds connected with churches and a mission association here and there may be provided with bath rooms, but so far as I have been able to ascertain, there is no large bath house, containing private baths for the poor in any city in this country except New York.*

*The nearest approach we have to such a thing in Philadelphia are the bath departments connected with the Bedford Mission and one of the ward charity associa-

New York, as usual, has taken the initiative in this matter, and has two large and admirably managed institutions.

One of these, the Baron de Hirsch Fund Baths, is, as its name would indicate, patronized largely, though by no means exclusively, by Jews; 9235 was the greatest number of baths registered there in a single month last year.

The other institution, the People's Baths, founded in 1891, at No. 9 Centre Market Place, by the New York Association for Improving the Condition of the Poor, is even more successful.

Through the kindness of Dr. William Tolman, General Agent of the New York Association for Improving the Condition of the Poor, a committee of Philadelphians was able not only to thoroughly examine the building, but to study the books, rules and various papers relating to the management of the plant.

The equipment of the building, stone, polished metal, brick, etc., is copied after the English models, and is ideal.

Tubs are seldom used now in public bath houses; experience has taught that they are difficult to keep clean, are more expensive, and, on the whole, less practicable than the hot and cold shower or rain bath.

In the People's Baths of New York each bath room consists of a small dressing room which opens into a smaller compartment containing a bench placed under the spray bath. The water falls on a sloping stone floor and is conducted through pipes to a sewer. The building can be cleansed throughout by a hose several times a day if necessary. Those desirous of bathing can procure a ticket for five cents—the price of a glass of beer—which entitles the holder to the use of a bath towel, a piece of soap and a bath room for twenty-five minutes. In the woman's department a rubber cap is also provided if desired.

This people's bath contains between twenty-five and thirty rooms and is capable of bathing 920 people a day. Its yearly expenses amount to something over \$5000, and its receipts to nearly \$4000. Some free tickets are given; but out of a total of 2352 baths for January, 1895, only 158 were free.

Now, it ought to be quite impossible to make any study of public baths without being fired with a desire to establish them in one's own city. The need is evident, and success is assured. Almost in the flush of one enthusiastic moment, an association was formed in Philadelphia last February, and in March was

tions. Inadequate as they are, they have been of untold value, and until something better is provided, one cannot but be thankful for them.

chartered as the Public Baths Association of Philadelphia.

During the last eight months its directors have worked steadily and the result of this labor is as follows:

A lot 60 x 40 feet, at the southeast corner of Berlin and Gaskell streets, in the heart of Philadelphia's poorest district, has been purchased at a cost of \$5750.

The plans for the first building are also complete. Some features are taken directly from the People's Baths, some from those in London. It is thought that the architect, Mr. Louis E. Marie, has been able to improve on all the plans used hitherto, in respect to general arrangement, light and ventilation. While the proposed building is to be nearly twice as large as the People's Baths, of New York, the cost of its construction will be about the same, and it is hoped that the large accommodations — 1000 baths per day — will make the receipts nearly equal to the running expenses.

The first story of the Gaskell Street Baths will be devoted to men, the second to women; each has a separate entrance and waiting-room, both the entrances being overlooked by a common office. The interior is to be of glazed brick, iron, ground glass and concrete.

Connected with this institution there will be a public laundry where, for a small sum, separate wash-tubs, drying-horses, ironing-tables, etc., may be hired by women who have no place in their contracted rooms to do their family washing. The towels from the bath house will also be washed here. A high basement is utilized for this purpose.

This latter feature of the Philadelphia plan was copied directly from the London buildings, where it is quite the usual thing to have a wash house in connection with the bath house.

Our building, with its fifty-seven bath rooms, laundry, engine room and janitor's apartment, will cost not less than \$28,000, exclusive of the cost of the ground.

Of this sum the Directors have raised by subscription between \$25,000 and \$30,000. It is thought wise, however, to wait until \$35,000 be collected before starting to build. It is quite possible that a beginning may be made by the spring of 1896.

There are many interesting questions relating to this general one of public baths,* *e. g.*,

* By writing to the New York Association for Improving the Condition of the Poor for information on this subject, or by reading the brochure of Mr. Fauer, Secretary of St. John's Guild, New York City, on Free Baths and Wash-houses, or by consulting R. Owen Alsop's admirable book on Baths and Wash-houses, those interested in public baths can find much that this paper has of necessity failed to give.

the practicability of swimming pools, the charge for use of the bath rooms, the opening of the baths on Sunday, the division of the bath into first and second classes, etc., which the present paper cannot discuss.

Three things, however, it has striven to prove. First, that the poor need to bathe frequently; second, that they would bathe frequently if facilities were given to them; third, that it is the duty of every municipality to give them these facilities. And if, as is generally the case, the municipal government is blind to its best opportunities, it devolves upon thoughtful people to forcibly open those blind eyes by a practical exhibition of the need for, and the success of, such an institution.

SARAH D. LOWRIE,

Secretary Public Baths Association of Philadelphia.

Municipal Public Baths.*

On July 15, 1895, I visited the Public Baths in the southern part of the city. The first one I inspected is situated at Thirty-third and Spruce streets. This is probably the last year that this bath house will be in operation, as the University of Pennsylvania has bought the ground and the city will be obliged to provide other quarters. This is to be regretted, as the situation is a particularly desirable one and the house and grounds very attractive; in fact this bath house is far ahead of any other in the southern section of the city. The superintendent, John Everman, and the female attendants were both anxious to give information and at this place I found a police officer on duty, in accordance with the city requirement.

There is a set of rules on the walls of the bath houses, which govern them all alike; they are issued by the city and signed by Alfred S. Eisenhower.

The days for women are Mondays and Thursdays, hours from six a. m. to six p. m. The days for men are Tuesdays, Wednesdays, Fridays, also Saturdays and part of Sundays. The hours for the men last generally until nine or ten o'clock.

In each place the attendant told me the bath tub was scrubbed twice each week. There is always a constant change of water, as it is running in and out continually, the depth being from three to six feet. The pool is sometimes divided and there are warnings

* At a meeting of the Social Science Department of the Civic Club, November 21, 1895, this report was made by Mrs. Frances Howard Williams, a member of the sub-committee on Household Economics, and was repeated by request at a meeting of the Municipal Department on December 15.

posted to prevent accidents. Each one has to bring his own towels. This, however, is seldom done, the participants preferring to "dry off."

The bath house at Thirty-third and Spruce where I received the fullest information, is one of the best attended, the average for women sometimes being 150 per day, while that of the men has reached as high as 3600. At this place, as at the others, there are dressing closets provided, there being here 72. The temperature of the water is pleasant. The Thirty-third and Spruce street bath opened last year June 10, and closed September 29. The second bath house visited is situated at Tenth and Wharton streets. This, the attendant told me, is the oldest in the city and hence lacks some of the improvements of the later ones. It was fairly clean and the attendant civil. The superintendent was absent and the officer was not present. I went to this place at twelve o'clock and up to that hour there had not been one bather. The day being a little cool may have accounted for this fact.

From there I went to Eighth and Mifflin streets. Owing to its location, this bath house should, I think, be well patronized. It is not nearly so attractive as the others, being sadly in need of paint; but here, as in the others, the water is clean.

July 22, 1895, I visited the public bath houses in the northeastern section of the city. At the first one, situated at Beach and Laurel streets, I found the superintendent and another man, but no female attendant or policeman on duty. When I asked for the former I was told that "she had just stepped across the street." There was no one bathing at the time. The superintendent's name is Theodore McPherson; he gave me higher figures as to attendance at this place than at any other; he also told me the bath tub was scrubbed each day, but as it did not look quite so clean as the others, I feel a little doubtful as to the correctness of his statements. However, I heard at another place that the attendance here was much larger than they could accommodate.

At Thirty-second and Ridge avenue, I found Lewis Way in charge, his daughter being female attendant; also a policeman on duty. This place is especially well kept. There were only three girls there at that time, although the day was very warm. The pool here is quite large, being about one hundred feet in length. They gave me their report of the previous Saturday which is always a full day, viz: 6882 men; while on the Sunday before, 370 had bathed between 5 and 9 o'clock. There were the same number of

dressing closets at this place and it was scrubbed with fire-, or dredging-hose twice each week. At this place they allowed the use of soap.

My last visit was at Twenty-seventh and Master streets. Here I found Thomas White in charge as superintendent, his daughter as attendant for the woman's day, and a policeman on duty. Everything looked especially well at this place, and Mr. White was intelligent and communicative. The tub is scrubbed twice a week. They allow the use of soap. They often have 8000 men and boys in a day.

In all these places the report was the same as to the women and girls,—one hundred to one hundred and fifty—Sunday bringing an exceptionally large attendance, while that of the men and boys usually ran into the thousands.

I especially deplore that the young mothers and middle-aged women do not make more use of the bath houses, as of course their opportunities in their homes are very limited; but I received the same report everywhere, few women, mostly little girls, who, of course, go for the fun. However, they do get clean in this way and the habit of bathing may be formed, so there is more hope of the coming generation.

There are at present in our city six bath houses. The first and oldest is situated at Twelfth and Wharton streets. The second at Thirty-third and Spruce streets. The third at Twenty-seventh and Master streets. The fourth at Thirty-second and Ridge avenue. The fifth at Beach and Laurel streets. The sixth at Eighth and Mifflin streets. There are already granted permits for two more, one at Frankford, the other in the Nineteenth Ward. There is need of one in Kensington.

At Tenth and Carpenter there is a bath house in the Hebrew Industrial School. This is not under city control, but is entirely under private management. However, they were most courteous to me and invited me to inspect. At this place only did I find mothers with their children making use of the bath. The attendant told me the privileges were not restricted to members of their own creed but to anyone who behaved himself. They had the mornings for women and children, and the men after 4 o'clock, p. m. Here, of course, the pool is much smaller, but it is constructed on the same plan as the city tubs.

Before I close, I should like to say that the question which confronted me before my visits to these places is a question no longer, namely, can disease be communicated in these places? After a careful inspection I should say no. The water is running constantly and changed entirely twice each week. As there are

no towels provided, disease cannot be carried in that way, and lastly, (as I was careful to inquire), no one is allowed to bathe who is known to be ailing or as having any skin eruption. Therefore we must, I think, conclude that these public baths are genuinely helpful to the public safety and comfort and that every effort should be made to impress upon women the advisability of their patronage. If parties are formed to take women and children to the sea to bathe, why should we not make parties to the public baths a recreation for those whose welfare we desire to promote?

MARY BEATRICE H. WILLIAMS.

Charlotte Brontë.

The literary public became aware of the Brontë phenomenon in the fall of 1847, without knowing the name for it. It only knew that some one, calling himself or herself Currer Bell, had written an extraordinary novel entitled, "Jane Eyre," something unique, original, powerful, almost savage, possibly morbid, which was selling by thousands on both sides of the Atlantic. Shortly followed "Wuthering Heights," by Ellis Bell; "Agnes Grey," by Acton Bell; "The Tenant of Wildfell Hall," by Acton Bell in 1848, and "Shirley," by Currer Bell in 1849. It was discovered that a volume of poems by Currer, Ellis and Acton Bell had already been published. The names were recognized as *nom de plumes* from the first. Knowledge of the facts passed from the publisher to a number of literary people in London. The local character of "Shirley" gave hints to others. Presently the world heard something of the three daughters of a clergyman in a lonely little village among the wild Yorkshire moors, and in 1853 appeared "Villette," by Charlotte Brontë. Finally, in 1857, ten years after the first manifestation of the phenomenon, the public was formally introduced to the family in the Haworth parsonage by Mrs. Gaskell's "Life of Charlotte Brontë." They were all dead by this time except the aged father.

Haworth lies about thirty miles northwest of Manchester. In the time of the Brontës it consisted for the most part of a single street climbing a steep hill. At the top of the hill stood the church and the parsonage, the latter surrounded on three sides by a grave yard. Beyond and above rose the melancholy moors.

The six children of the Rev. Patrick Brontë were all under seven when the family came to Haworth in 1820. A year and a half later the mother died. Maria and Elizabeth, the

two eldest, both died under twelve, partly as a result of the bad sanitation of the Cowan Bridge School, the Lowood of "Jane Eyre," *Helen Burns*, is Charlotte's portrait of her sister Maria. The remaining children were, in order of age, Charlotte, Branwell, Emily and Anne. No part of Mrs. Gaskell's narrative is more curiously interesting than the picture of these children who talked politics in pinafores, with Tory principles, and wrote tales for private entertainment. The fourteen-year-old Charlotte gravely gives a list of her works up to August 3, 1830, and states that they occupy twenty-two volumes. In 1831 Charlotte went to a private school near Leeds called Roe Head, to a much happier experience than at Cowan Bridge. The scene and several of the characters of "Shirley," notably *Mr. Helstone*, are taken from that neighborhood, as well as incidents of the Luddite riots. She returned to the school later as a teacher. Twice during the next ten years she went out as a governess, and gained those impressions of the life, which reappeared so strongly in "Jane Eyre," and almost make it a "tendenz nouvelle," in behalf of the governess class.

In 1842 Charlotte and Emily entered the *pensionnat* of M. and Mme. Héger at Brussels, to fit themselves for carrying on a school of their own. Here, too, Charlotte returned to teach. The purpose of the visit to Brussels was never fulfilled, but the unforeseen results remain in "The Professor" and "Villette." The sisters were all away during these years, at one time and another, but they were also much together at home. An important part in Mrs. Gaskell's biography, and no doubt in Charlotte's life, was taken by her correspondence with her most intimate friend, Miss Nussey, after whom *Caroline Helstone*, in "Shirley" is sketched. To the casual acquaintance the sisters were all peculiar, Emily the most so, Charlotte the least so. The father was an eccentric, taciturn, solitary man, who even took his meals alone. They were a singularly devoted family, but there was something militant in the Brontë blood. Haworth was an isolated village, the parsonage a small stone house on a wind-swept hillside and surrounded by graves. The people of the West Riding were a curiously rough, surly, bull-dog kind of a race. Much that astonished the polite world in the Brontë novels was due to the fact that Yorkshire was only partially civilized. The habits of the sisters, their long walks on the wild moors, their evenings passed in pacing restlessly up and down the room past each other in the dark, and so on,—this picture fascinated the reading public forty years ago, when the

Brontë novels were fresh, and to some extent continues to do so."

The year 1845 was a crisis in the Brontë family. The plan of starting a school failed. In the summer of that year Branwell, the family pride and hope, came back in disgrace to be a dread and a shame to his home for some years, and die wrecked with opium and futile remorse. Few will disagree with Mr. Augustine Birrell in "not caring for that young man," but so far as testimony goes, Branwell seems to have had his full share of the Brontë genius.

Some time during the autumn the sisters discovered each other in possession of considerable privately-written verse, and planned their first literary venture, "Poems by Currer, Ellis and Acton Bell." The superiority of Emily's poetry was recognized by Charlotte, and by the only reviewer, who noticed the volume.

"The Professor," "Wuthering Heights" and "Agnes Grey" were written in conclave. "The Professor" traveled wearily from publisher to publisher, the other two were accepted, and Charlotte began "Jane Eyre." It was finished, accepted and published, while "Wuthering Heights" and "Agnes Grey" were still lingering in the press.

New interests in course of time entered Charlotte's life, as the result of her success. She met notable people in London, particularly Thackeray, and corresponded with Harriet Martineau, George Henry Lewes and Mrs. Gaskell. Branwell, Emily and Anne all died between September, 1848, and May, 1849, and the next few years, in spite of literary fame, were perhaps as sad as any in her certainly rather sad life. In June, 1854, however, she married a Mr. Nichols, curate at Haworth. Happier years seemed at hand, but she died, after a long illness, in March of the following year. She was thirty-nine years old.

"Jane Eyre" was dedicated to Thackeray, and the dedication emphasized in a preface to the second edition. His eyes must have twinkled behind the large spectacles at seeing himself compared to the prophets of Israel and the public advised that, "if some of those among whom he hurls the Greek fire of his sarcasm and the levin brand of his denunciation were to take his warnings in time, they or their seed might yet escape a fatal Ramoth-Gilead." It must have tickled him very much as did the little American Quakeress who "said she had read 'Vanity Fair' twelve times, poor thing." He was big and whimsical and humorous, and Charlotte was little and tremendously in earnest. Of course she did not understand him, but he under-

stood her and honored her thoroughly. When inexperienced people are tremendously in earnest, it goes lucky with them if they do not over-emphasize immature ideas.

The authoress ever insisted that *Jane Eyre* was no further Charlotte Brontë than that she was little and plain. Very likely she considered *Lucy Snowe* in "Villette," an equally objective creation. But I never heard of anyone who resembled them so much as Charlotte Brontë. She might just as well have signed the preface J. E. as C. B. No doubt Mrs. Gaskell had unconsciously too much of a weather eye on *Jane* and *Lucy Snowe* and the public expectation to be thoroughly trusted. Life at the Haworth parsonage was possibly not quite so grim and sad as the impression of it which she leaves. The Rev. Patrick Brontë probably did not fire pistols as a custom to work off his speechless rage (he shot at a mark), whether or not he sawed the chairs into stools for a similar purpose. Mrs. Gaskell may have put an inappreciable amount of Miss Brontë's heroines into Miss Brontë. We will agree to forgive her if she did. That Miss Brontë did not propose to write autobiographical novels may be readily admitted, but the heroines of the two principle ones contain a large measure of her personality, and go through many of her own experiences. *Jane Eyre* was of course more continuously intense than her author, but the young lady who wrote in a letter, (1836), "My thoughts, the dreams that absorb me, and the fiery imagination that eats me up and makes me feel society as it is, wretchedly insipid," was intense enough at times and has *Jane's* own accent. She drew more constantly and directly from her own life and from real life as she saw it than most novelists, probably more than her biographers have discovered. The people at Lowood, *Miss Temple*, *Miss Scannedge* etc., were nearly all direct sketches. *Mr. Brankelhurst*, Mrs. Gaskell thinks a demonstrably unjust characterization of Superintendent Wilson, which is very probable. "Villette" is of course Brussels, where Charlotte taught at Mme. Héger's *pensionnat*, and suffered like *Lucy Snowe*, from loneliness and hypochondria, and once took her Protestant melancholy, because it was human, to a Catholic confessional.

The characters of *Rose* and *Jessy Yorke* were taken from Mary and Martha L—, two English girls at Madame Héger's *pensionnat*, the latter of whom died there. The name still remains, so far as I know, an initial as Mrs. Gaskell left it.

"Jane Eyre" was the literary excitement of the day. The literary world had not had such a satisfactory mystery since the Waverly

novels. Over the novel itself the critics waged violent war. There was something Byronic and defiant, a suppressed fierceness, one might almost say savagery, in its manner. It was vivid, original. "It is," said an Irish clergyman, who was not a critic, but who knew the family in Ireland, the uncles and cousins whom the sisters at Haworth had never seen, "It is Brontë from beginning to end." And "Brontë," considered as an adjective, is quite the most satisfactory adjective after all. But the book was by some considered bold, verging on things that should not be said. It was even called coarse. The general atmosphere of revolt troubled some readers. "Jane Eyre," said the Quarterly reviewer, who was a prig, or catered to prigs, at any rate was not a gentleman, "'Jane Eyre' is throughout the personification of an undisciplined and unregenerate spirit." The *Christian Remembrancer* would not say that "'Jane Eyre' is immoral or unchristian. Still, it wears a dubious aspect." And a certain literary lady jocosely remarked to the authoress, "You know we both of us have written naughty books." Naturally, poor, lonely, modest, intensely earnest, little Charlotte could not understand it. The public was not accustomed to novels whose characters were so violently at work inside themselves, whose heroines were little English governesses, plain and intense, not to say grim, whose heroes were even more blunt and uncomely. Sir Walter's heroes and heroines were always good-looking, and never intense, though the readers were assured now and then that their feelings were violent. A novel devoted to the defence of the original and unconventional, to attacking complacent stupidity and respectable heartlessness, that seems all well enough; but, dear me! it is all so rough and stern. The love-making is so very tart, not to say brackish. That portion of the public which found the novels of Bulwer Lytton more regenerate than "Jane Eyre," we should think sorry people to call fellow-men, if we were not ourselves daily sinning their sins over again.

"Jane Eyre" is palpably not the work of a trained novel-writer. It abounds in crudities. It is not even entirely rid of traces of the old sentimental novel so familiar to our grandmothers, where the ladies kept voluminous diaries, and had sloping shoulders and Feelings which they put in capitals. Not much of this, but what there is is nearly as incongruous as Emily Brontë trying to put her stormy soul into the lady-like measures of Mrs. Hemans. "Jane Eyre" reaches results by main force of conception. The character of *Rochester* is as crude as it is forcible. There

is little of George Eliot's large mastery and knowledge of her art. The very style is nervous and insecure. Yet this style tingles with energy. There are few novels in the language that can be warranted to grip the reader's mind in such a direct and forcible way. There are many more despicable characters in fiction than *Mrs. Reed*. Indeed, *Mrs. Reed* is not really despicable at all. She has good points, and yet every one who reads "Jane Eyre" hates *Mrs. Reed*, hates her decidedly and personally with a sense of intolerable wrong. The reason is that little *Jane Eyre* hates her, and Charlotte Brontë has the magnetism to make little *Jane Eyres* of us for the time being, to a greater or less extent.

"Shirley" has been called more "health-minded, wholesome and ordinary in its tone," than the other two. It is more sunshiny. The characters are hard enough, but they have the grace not to let their hardness stick out of them in spikes. *Caroline Helstone* is not even eccentric, except where the authoress forgets who she is. The relative inferiority of "Shirley" in part, no doubt, is due to its lack of fusion, partly to the fact that the authoress tried not to be autobiographical and could not manage it consistently. *Caroline Helstone* frequently forgets herself and talks pure Brontë. *Shirley*, drawn from Emily Brontë, in purposely brighter colors, as a whole manages to be incongruous. The two heroines are conceived irreconcilably other than their creator, but the temptation to step into their shoes is too much for her. The denunciation of Milton's Eve is eloquent and, no doubt sound criticism, but it is worked in so unskillfully as to impress one most with the fact that it is atrociously out of place.

It was quite within Charlotte Brontë's capability to write a greater novel than "Jane Eyre." "Villette" is a better novel. It is written with better mastery of the art. It has not the concentration of interest. It is less fortunate than "Jane Eyre." It does not develop anything as thrilling. The spectre nun in the garret is not equal to the mad woman on the third floor. *Paulina Home* is a disappointment. Nevertheless the serious student of literature finds as good if not better justification for a high estimate of Charlotte Brontë's powers in "Villette." *Lucy Snowe* and *M. Paul* are less effective for the rapid novel-reader than *Jane* and *Rochester*, but they are more masterly. The writer has knowledge and control of her strength. She has grown in taste and insight into the fitness of things. She has added subtlety to force.

"The Professor" was published in 1857 with some hesitation, because the materials had been to some extent, worked over in

"Villette." It is sad to think of the manuscript's weary travels from publisher to publisher, because, so it seems to me, the heroine is quite the most lovable and one of the best drawn of all Charlotte Brontë's characters. The *Professor* himself is only a partially masculine *Jane Eyre*, *Hunsden* a thinly disguised *Rochester*, and, worse still, they carry on much the same kind of grotesque flirtation.

Few great novelists have drawn so constantly and directly from personal experience as Charlotte Brontë, or with more severe conscientiousness endeavored to paint things exactly as they seemed to her. Yet "*Jane Eyre*" and "*Shirley*" are not called realistic novels, and "*Villette*" is called so, if it is, not because in "*Villette*" she painted things as they seemed to her, more conscientiously, but because she deliberately toned them down. Further, its superiority does not lie in the fact that she toned it down, but that her hand had gained cunning and she did it better. The Brontë elixir was peculiar and potent and a too peculiar and potent individuality is hardly possible in literature. There is a strong likeness between Charlotte Brontë and Emily Dickenson, the Amherst recluse, the same vividness and abrupt intensity of mind, tending to verge on the grotesque; and more of the kind will be welcome among so much that is nerveless and pale and exceedingly well done.

A modern pessimist speaks of the Elizabethan age as a time when genius was a natural flower and not a disease. Whether there really exists such a distinction or not, there are developments of genius which at least impress us as unhealthy, and the Brontës may easily have been in the pessimist's mind. One of Charlotte's schoolmates told her that her family were like potatoes growing in a cellar, and she said sadly, "Yes, I know we are." It was an original remark of the unnamed schoolmate, outside of the fact that potatoes in cellars develop such abrupt and startling sprouts.

The Brontë novels are a unique thing. There have been no novels before or since just like them. There could not be without the Brontës. There is no adjective which describes the literary work of the Brontës except their name. "Brontëism" is a word with a definite meaning and has no synonym. "*Jane Eyre*" and "*Villette*," should probably be ranked, on the credit of sheer power, in the second class. As to the first class, the literary world has only decided among candidates of the century, on Scott, Thackeray, George Eliot and Dickens. The literary world will insist on its collegiate marking

system. Gentlemen and ladies must step forward and come to base uses. They must be candidates whether they like it or not. At any rate Charlotte Brontë is the most notable woman of the century in English literature, with the exception of George Eliot and possibly Mrs. Browning.

ARTHUR W. COLTON.

Philadelphia Street Railway and the Municipality.

The action of the Union Traction Company in abolishing the free transfer system and restoring eight-cent exchange tickets as the first fruits of consolidation was not wholly unexpected. The widespread and apparently growing public opposition to this action was doubtless anticipated by the directors of the company. Street railway officials have not forgotten, if the people have, that a similar outburst of popular disapproval, culminating in an indignation meeting at the Academy of Music, followed the passage of the trolley ordinances over the mayor's veto a little more than three years ago. The advantages to the traveling public of the trolley over the horse car system, quickly dispelled the opposition, and now the people who protested have almost forgotten that they were ever clamorous against the introduction of the trolley. This is largely due to the fact that the American public in general, and Philadelphia is no exception, has never seemed to realize that street railway and similar franchises are valuable public property, and that their disposal should be directed by the same principle that controls the disposal of more tangible things, as a public building or plot of ground. In other words to give away franchises or to dispose of them without a return approximating their value ought to be regarded in the same light as the gift to friends or other private persons of a police station or a school house; and it is foolish to expect the beneficiaries of the gift to take a more exalted view of the transaction than the people do.

It is not true, as is often stated, that the street railway companies of this city make no return for the very valuable privileges they have received. The average return made is probably larger than has been exacted by any other American city until very recently. The difference in this respect between Philadelphia and many other cities is, that as the value of these franchises have become known other cities are making constantly greater demands upon the companies, while in Philadelphia less is required of every company chartered since 1874 than was exacted forty years ago. For twenty years the councils of Philadelphia,

uncontrolled by the State legislature, have possessed full power in granting street railway franchises to exact any terms they saw fit. During that time they have recklessly and hastily passed ordinances granting perpetual franchises with no proper consideration as to whether their full value was inuring to the public, or whether they were even reserving the right to modify the terms of the grant or to exercise adequate control over the companies. All this was done in the full knowledge that such grants are in the nature of a contract which can not be modified without the consent of both parties. And now after all the desirable streets—more than 400 miles—are under the control of a single street railway corporation, they have appointed a committee to ascertain if possible the nature of the concessions and grants they have made. It is the old story of locking the barn door after the horse has been stolen, aggravated by the fact that the watchman was in collusion with the thief, and is now attempting to demonstrate his vigilance by lusty cries of alarm.

The story of the development of the street railway system, the terms of the charters, the conditions exacted by Councils in the infancy of street railway undertakings, the long period of their non-enforcement, the protracted struggle in the courts to secure an authoritative decision as to the validity of the conditions exacted, and the final victory of the city, is too long to tell at present.

The power of the legislature in Pennsylvania to grant special charters was formerly unlimited. In the absence of any constitutional restriction it also had full power to grant franchise privileges to street railway companies, to occupy any or all of the streets of the city upon such terms as it saw fit, and regardless of the wishes of the local authorities. Whatever power lay in Councils to dictate terms was the gift of the General Assembly and was held at its pleasure. The constitution of 1873 changed all this by taking away the power of the legislature to incorporate by special act, and by the important provision that no street railway should be constructed in any city, township or borough without the consent of the local authorities.¹

Prior to 1873, more than thirty Philadelphia companies were incorporated by special and perpetual charters. Several of these companies have been consolidated with others, they have nearly all been leased to Traction companies, and all but one important company have been swallowed up by the Union Traction Co., which is the result of the con-

solidation of the Philadelphia, the People's and the Electric Traction Companies.

The exactions made by Councils at the very beginning of street railway construction are remarkable in the light of subsequent history. It must be borne in mind that at that time street railways were in the experimental stage. No one knew that such investments would prove exceedingly remunerative. Not only was there the possibility that they would not pay more than an ordinary return, but they might even entail the loss of the capital invested. In comparing the exactions made by the city authorities forty years ago with those of to-day, it should not be forgotten that the latter are made in the full light of experience, with knowledge of the immense value of these franchises, and the opportunity for full and accurate information of the methods employed by other cities in dealing with the problem.

As early as 1857, when but three companies had been chartered, the City Councils passed the ordinance under which the railway companies are to-day required to repave and keep in repair the streets occupied by them. Section three of that ordinance reads as follows: "All railway companies as aforesaid shall be at the entire cost and expense of maintaining, paving, repairing, and repaving that may be necessary upon any road, street avenue or alley occupied by them."²

It is to be noted that this ordinance as originally passed, required the street railway companies not only to repave and repair the streets from curb to curb, but also to lay the first pavement. So much of the ordinance as applied to original paving, was repealed in 1859.³ Although during this period the legislature had full power to grant charters that would exempt the companies from the liability to repair and repave the streets, this exaction was usually made in the charter, either in specific terms, or by a general provision that the road should be subject to all the city ordinances, which amounted to the same thing.

Another important provision of the ordinance of 1857 was the reservation by the city of the right to purchase the roads; it reads as follows:

"The directors of any such company or companies shall immediately after the completion of any passenger railroad in the city, file in the office of the city solicitor, a detailed statement under the seal of the company, and certified under oath or affirmation by the president and secretary, of the entire cost of the same; and the city of Philadelphia reserves the right at any time to purchase the

¹Article XVII, Section 9.

²Ordinance July 7, 1857.

³Ordinance April 1, 1859, Section 6.

same, by paying the original costs of said road or roads, and the cars at a fair valuation; and any such company or companies refusing to consent to such purchase shall thereby forfeit all privileges, rights, and immunities they may have acquired in the use or possession of any of the highways aforesaid."¹

If to these two important provisions Councils had at that time added one providing that all franchise privileges should be granted for a limited and definite term of years, at the end of which they should lapse, the city's interest would have been fully guarded. For upon the termination of the franchise period, they would have had full knowledge of the value of privileges granted and would have been in a position to profit by the experience and to exact an adequate return. To censure them for lack of this foresight would be very unjust, but the action of Councils at present in continuing to grant perpetual franchises deserves unqualified condemnation.

The obligation of the street railway companies to repair the streets occupied by them was early determined by the courts.² The city authorities did not, however, rigidly hold them to the performance of these obligations. The question of repaving the streets with improved material presented an entirely new phase of the question. The streets were nearly all paved with rubble and cobble stones, and the city authorities could hardly demand a better kind of pavement from the railway companies than was provided for the streets not occupied with the companies' tracks. It was not until 1881 that the further use of cobble stone for new pavements was prohibited by ordinance.³ The city was now in a position to demand something better of the railway companies, and accordingly two months afterwards an ordinance was passed requiring each street railway company to repave with Belgian blocks during 1882, and annually thereafter, at least one mile of the streets occupied by its tracks, and the commissioner of highways was vested with the power to enforce the ordinance by stopping the cars of the several companies until the work should be done.⁴

These two ordinances were passed at the time when the committee of one hundred was most active in reform agitation, and may be very properly regarded as the fruits of their efforts. As this legislation involved the expenditure of millions of dollars the street railway companies naturally denied its bind-

ing effect upon them and resorted to the tactics usually employed by such corporations. Just as they had formerly maintained that they were the sole judges of the necessity of the repairs to be made, the railways now denied the authority of the commissioner of highways to designate the streets or parts of streets to be repaved. In the meantime, the streets were allowed to fall into the most disgraceful condition. Under the specious plea that if they were liable for repaving the streets, to repair the cobble-stone pavements would be a useless and unnecessary expenditure, the railway companies—pending the decision of the courts—did no repaving and but little repairing.

In the meantime, for some reason which the railway companies might possibly explain, Councils had apparently experienced a change of heart, and in 1886 contemplated making an appropriation to repave certain streets occupied by the railway companies. The opinion of the city solicitor as to the legality of such an ordinance was asked. He promptly replied that so long as the ordinance of 1857 remained unrepealed Councils clearly had no right to appropriate the public funds for work which the railway companies were lawfully bound to do.⁵ Nevertheless, the bold effort was made, by a vote of nearly three to one, to shift one-half of the burden of repaving to the shoulders of the taxpayers. Fortunately Mayor Smith vetoed the ordinance and the veto was sustained.

Through the constant agitation of some of the local reform associations, the highways department, in order to test the question of liability in the courts, notified the Ridge Avenue Company, and the Union Company to repave a portion of Ninth street with Belgian blocks. These companies refused to do so, and the Department of Highways tore up the streets and repaved them. The city solicitor was then directed to bring action to recover the cost of the pavement. The case was unfortunately, either intentionally or by lack of foresight, unduly complicated by the selection of the street to be paved. This street was occupied by two companies. One of these, the Ridge Avenue, was the result of the consolidation of two other companies and claimed that it was entirely freed by the terms of its charter from any care of the highways. The other company, the Union, set up the defence that it had no rails on this street, but under a contract with the Ridge Avenue Company it used that company's tracks. Probably no more unfortunate locality could have been selected for the purpose of making a test case. After much temporizing it was

¹ Ordinance July 7, 1857, Section 8.

² Passenger Ry. Co. v. Phila., 2 W. N. C. 639.

³ Ordinance December 12, 1881.

⁴ Ordinance February 2, 1882.

⁵ War Op., 1886, p. 15.

finally decided, with the consent of Council for the Ridge Avenue Company, to select a portion of the street which was occupied by the tracks of that company alone. The test case was brought in the Court of Common Pleas before Judge Allison, on January 26, 1887, but for various reasons trial was delayed from time to time, and the decision of the court was not rendered until June, 1890, three years and a half after it was brought. The decision of the court was favorable to the city in every point raised. Judge Allison in commenting on the liability of the company to repave with improved material used the following language: "It was never contemplated that the railway company would continue to exist and perform its corporate functions in a cobble stone age. It was called into being with a view to progress. . . . In other words the company is bound to keep pace with the progress of the age in which it continues to exercise its corporate functions. The city authorities have just as much right to require it to repave at its own expense with a new, better and more expensive kind of pavement as they have to cause other streets to be repaved in like manner at the public expense."¹

The railway company at once carried the case to the Supreme Court where it was argued March 30, 1891, and a decision handed down October 5, of the same year. No opinion was written, but the decision affirmed every point passed upon by the lower court in favor of the city, with the significant statement "that the instructions [of the lower court] were more favorable to the defendant Company than it was entitled to."²

There had never been any reasonable doubt as to the outcome of the case. The question involved had been decided by the Supreme Court several years before in a Pittsburg case³ and as early as 1876 Judge Thayer had held that it was not the intention of the city to divide the cost of maintaining the streets.⁴ The railway company doubtless realized the weakness of its case and hoped through delay to compromise. How near it came to succeeding may be inferred from the following message sent by the mayor to Councils after the case had been brought up, before the trial had been completed and a decision rendered.

"The repaving with improved pavements of the streets in the centre of the city occupied by the passenger railway companies is a subject of great importance and one that has

been constantly under consideration. After conference with the City Solicitor, also with a number of the representatives of the railway companies, and others, I feel that I can say that if an appropriation is made this work can be commenced at a cost to the city not to exceed one dollar and fifty cents per square yard for Belgian blocks, the balance being paid by the railway companies, and I would therefore recommend that an appropriation of \$300,000 be made for this purpose."⁵

Doubtless no one acquainted with Mayor Fittler thought then or thinks now, that he was improperly induced to take this action. But it illustrates the hypnotic influence of great corporations over an official of undoubted probity. It was such propositions as this, coming from such a source, that encouraged the railway companies, and goes far toward accounting for the delay in bringing the case to trial. The city had every motive for securing an early determination of the case, while the railway companies were equally interested in deferring, as long as possible, the day of judgment. This apparently innocent proposition of the mayor, had it been accepted by Councils, would doubtless have led to the withdrawal of the test case, and the acceptance of the mayor's suggestion as the measure of their liability for repairing. One dollar and a half per square yard, the amount the city was to pay, represents at least one half of the cost of the pavement. The railway companies during 1894 paved 131 miles of streets at an estimated expense of \$5,000,000. As there are at present more than 400 miles of streets occupied by the street railway companies, Mayor Fittler's proposition represents a clear gift of more than \$7,500,000 to the railway companies. The fact that this proposition emanated from the mayor is significant. Since the Bullitt bill went into effect it has been customary to belittle the importance of Councils and to centre public attention upon the choice of a mayor, under the delusion that the character of the mayor alone determines the character of the city government. Councils have so often proved false to the people that it is customarily assumed as a matter of course, that when the recommendation of a "reform" mayor, and the action of Councils come into conflict, but one conclusion is possible. It is time that the pleasing delusion should be dispelled, that the best method of securing good city government, is to elect one of two honest partisans for mayor in order that it may not be necessary to spend much time upon the more difficult task of securing good councilmen.

¹ Phila. v. Ridge Ave. Co.

² Ibid. 143 Pa., pp. 444.

³ 80 Pa., pp. 72.

⁴ Railway Co. v. City, 13 W. N. C. 487.

⁵ Journal Common Council, Vol. I, App. 22, 1888.

Of the roads incorporated by special act ten are required by their charters to pay into the city treasury, whenever the dividends exceed 6 per cent, 6 per cent of the dividends so declared. Eleven others are required to pay a tax of 6 per cent on all dividends in excess of 6 per cent.¹ These exactions were made by the General Assembly in the days of "vicious special legislation." Since the control of such requirements was transferred to the local authorities by the new state constitution in 1874, not one farthing in the form of a tax on dividends has been by them made a condition of the franchises granted to the companies chartered since that date. Among these companies are the Philadelphia Traction Company, the People's Traction Company and the Electric Traction Company.

It is evident that, so far as the tax on dividends is concerned, it makes no difference to the city in the case of the first class mentioned above, viz., companies required to pay a tax of 6 per cent on the dividends declared, whether dividends are paid on capital stock actually paid in or on heavily watered stock, provided only the annual dividend shall exceed 6 per cent. Under the second class, however, the question of what is to be made the basis of the computation is very material to the city. To use a concrete illustration it makes a great difference to the city whether the excess is to be computed upon a paid-in capital, say, of \$100,000 in the case of a \$40,000 dividend, or whether stock to the amount of \$400,000 has been issued, and is made the basis of computation. In either case the earning capacity of the road is the same. That is, \$40,000 are to be distributed among the stockholders in the form of dividends. In the former case the city's share computed upon the excess of 6 per cent would be \$34,000 x .06 or \$2040. In the latter case it would be \$16,000 x .06 or \$960. To the disinterested mind it would seem to have been the evident intention of the legislature to make the paid-in capital the basis of such computation, otherwise the railway companies would be able to entirely defeat the object of the provision, i. e., to secure revenue for the city, by the issue of more stock. Fortunately the Supreme Court of Pennsylvania has passed upon this very point; but unfortunately the city authorities and some of the railway companies seem to be ignorant of it. The Ridge Avenue Company resulted from the consolidation of the "Ridge Avenue and Manyunk," and the "Girard College" companies. Both of these companies were required by their original charters whenever

the dividends exceeded 6 per cent to pay into the city treasury 6 per cent of the dividends so declared. By the act of consolidation in 1872 a clause was surreptitiously inserted of which the title of the bill gave no intimation. This provided that the consolidated company should pay annually into the city treasury not 6 per cent upon the dividends declared, but upon all dividends in excess of 6 per cent.¹ Under the peculiar wording of the act the company set up the extravagant claim that it was required to pay the tax only when any particular dividend during the year exceeded 6 per cent, and there was no legal restriction upon the number of dividends it might declare during the year. In other words should the dividends during the year aggregate 72 per cent, if the directors of the road saw fit to declare them in the form of monthly 6 per cent dividends there was nothing legally due the city, as no one dividend had exceeded 6 per cent.² The company also set up the claim that the basis for ascertaining the excess, in case there was any, should be the capital stock issued instead of the capital stock paid in. The real question at issue in either case was whether the company could so manipulate its dividends as to defeat the manifest will of the legislature to provide revenue for the city. In rendering the decision the court laid down the rule, "We are of the opinion, therefore, that the capital stock upon which the percentage is to be computed is the *capital stock paid in*. Such is the reason and spirit of the law and it must be so interpreted. . . . We are of the opinion, therefore . . . that the Ridge Avenue Passenger Railway Company is liable to pay annually . . . for the use of said city a tax of 6 per cent upon so much of any annual dividend declared, which may exceed 6 per cent upon the *capital stock paid in*."

The importance of this case is in its application to the eleven companies required by their charters to pay a tax of 6 per cent. upon all dividends in excess of 6 per cent. In the case of some of these companies the capital stock paid in is the same as the stock issued. Consequently they need not be considered. Of these eleven companies four, through combinations and stock-watering, pay no tax on dividends. These will be considered in the next article. Of the remaining seven some are apparently conforming to the law.

Aside from the general principle, that quasi-public corporations like railroads, and street railway companies, should be required by law to publish, periodically, uniform statements

¹ The total amount received from this source was in 1894, \$80,092.24.

² Act of March 8, 1872.

³ City v. Ridge Ave. Railway Co., 102 Pa., p. 790.

of their capital stock, earnings, dividends, expenses, rates, etc., there is the additional reason in the case of certain street railway companies of this city, that the public by the terms of their charters have a direct pecuniary interest in the dividends, and in the administration of the roads. The annual reports made by the Secretary of Internal Affairs, either through the fault of that office or of the street railway companies, are a striking illustration of how reports ought not to be made. Upon many important questions they throw no light; they are lacking in uniformity, and are of the most varying degree of fullness in regard to the different roads. Yet so far as they go they are of great value. The reports made to the Auditor General are treated as *quasi* confidential, and are not given to the public.

The taxes on dividends due the city are collected through the City Solicitor's office, and the aggregate collected from all the roads is given in his annual report. There is, however, no published statement giving the specific amounts paid by each road. Consequently the public has no means of knowing whether or not any one company or all the companies are paying what the law requires. As the result of reading all the reported cases of litigation between the city and the street railway companies, a strong suspicion was awakened that the companies were not conforming to their charters in the paying of taxes on dividends. Through the courtesy of the Controller's office, I personally examined the sheets containing the reports of the sums collected and paid into the city treasury through the City Solicitor's office. The result of that search confirmed the suspicion previously aroused.

The Continental Railway Company was chartered September 3, 1873, and was leased to the Union Passenger Railway Company, January 1, 1880 for a term of 99 years. The latter was in turn leased to the Philadelphia Traction Company, from June 30, 1884, for a period of 999 years. The authorized capital stock of the Continental is \$1,000,000 and the full amount has been issued. The amount actually paid in is \$580,000. The terms of the lease are 12 per cent on capital stock issued and all fixed charges, and according to the last report of the Secretary of Internal Affairs the amount paid in dividends is \$120,000.¹ This road is required by its charter to pay into the city treasury 6 per cent. on all dividends in excess of 6 per cent.² The amount the road ought to pay annually,

according to the decision of the Supreme Court in the Ridge Avenue case cited above, is apparently \$5112. The amount it actually does pay is \$3600, a difference of \$1512 annually or since 1880, \$22,680.

The Union Passenger Railway is liable to the same tax as the Continental. The terms of its lease are a rental, equivalent to 19 per cent on the par value of the capital stock issued, and all fixed charges. The capital stock issued is \$1,500,000. The amount paid in is \$925,000.¹ The amount of dividends declared is \$285,000.² Under the terms of its charter it should apparently pay into the city treasury \$13,770 per annum. It does pay \$11,700, a difference of \$2070 per annum, or since its lease in 1884, \$22,770.

The Thirteenth and Fifteenth Street Railway Company was leased to the Philadelphia Traction Company in January, 1892, for a term of 999 years, at a rental equal to \$9.00 per share for the first two years, and gradually increasing to \$12.00 per share in 1900 and thereafter. The capital stock authorized is \$1,000,000, and the amount paid in \$334,529.44.³ The last report of the Secretary of Internal Affairs does not give the amount paid in dividends. The report for the previous year gives the amount as \$180,000, which corresponds to the terms of rental. The amount this company ought to have paid into the city treasury is apparently \$9,595.69; the amount it did pay in 1893 was \$7200, an annual difference of \$2,395.69, which must increase as the rental of the road increases under the term of its lease. (The figures and calculation as to the receipts of the Continental Union, and Thirteenth and Fifteenth Street Railways, and to the amount of taxes which should be paid to the city upon the dividends declared are correct, unless there are Acts of Assembly, ordinances or decisions which have not been shown to the writer, which he would be very glad to have shown to him if he has made any error.) An examination of these figures appears to show that in the case of each of these roads, the capital stock issued instead of the paid-in capital is made the basis of ascertaining the excess upon which the company is liable. The Supreme Court has decided that the paid-in capital is the proper basis. It remains to be seen whether the Senate Investigating Committee will attempt to locate the responsibility for this apparent official neglect, on the one hand, and the failure to fulfil legal obligations, on the other.

ALBERT A. BIRD.

[To be concluded.]

¹ Report for 1894, p. 464.

² Act, September 8, 1873.

¹ Rep. of Sec. Int. Aff., 1893-4, p. 130 a.

² Ibid., p. 565.

³ Ibid., 130 a.

Old Authors.

William Congreve.

It has been said that it was Lord Byron's ambition to be "a peer among poets, and a poet among peers," an ambition that was abundantly gratified.

William Congreve's aspirations were necessarily set in a lower key, for he was not born in the line of succession to a peerage; but he was born a gentleman, and he was divided in his desires to be first in literature and in fashion. To him the two things seemed incompatible. Literature meant primarily the drama, and he felt that it was beneath the dignity of a gentleman to pander to the favor of the groundlings. Hence his life was a conflict between two unheroic motives. For a few years his genius and thick-coming fancies were too strong for him. He wrote the most brilliant comedies which had appeared in England since Shakespeare, and then he retired from authorship, and became a leader in society. Thus both cravings were gratified in time—not simultaneously, as in the case of Byron.

He may be likened to Byron in another respect. Only two Englishmen have attained lasting literary fame at the early age of twenty-seven. They were Byron and Congreve.

Congreve was born in 1670, and he deserted literature in 1700. He lived to see a new school of authors arise, but he excited no envy in the new aspirants, for his work was already crowned, and he was not a rival for further honors. His work, consisting of five plays, was complete and his fame secure; he had already become a classic. He was as admirably fitted to shine in society as he had been in comedy. His education, gotten at the University of Dublin, was of the best, as even the casual reader of his plays will perceive; he was well-bred, good to look at, and possessed of a wit that was unsurpassed even in that famous age of wits; though not wealthy by inheritance, he was the pet of the wealthy, and when the Hanovers came to the throne he was handsomely provided for. In short, save for the affliction of blindness, which visited him in later life, his years on earth were pressed full with everything that would gratify the instincts of a thorough worldling. And when he died, in 1729, the nation granted him interment among the immortals in Westminster Abbey, whither his pall was borne by some of the most distinguished men of the realm, while his monument was erected by one of the most honorable women of England, the Duchess of

Marlborough (daughter of the great duke). If report is to be relied upon, this lady was so afflicted by the loss of her esteemed friend that she sought to perpetuate his memory in grotesque forms. "It is said that she had a statue of him in ivory, which moved by clock-work, and was placed daily at her table; that she had a wax doll made in imitation of him, and that the feet of the doll were regularly blistered and anointed by the doctors, as poor Congreve's feet had been when he suffered from the gout."*

In an age which covets literary distinction as much as wealth or political supremacy, it seems incredible to us that Congreve should have been ashamed of his fame. To explain it, we must remember that authorship had not yet emerged from the wilderness of patronage; sturdy Dr. Johnson had not yet waited in Lord Chesterfield's "outward rooms" or been "repulsed from his door," and in consequence had not yet penned the Magna Charta of literary liberty. It is charitable to believe that it was this reluctance to be taken seriously as an author which led Congreve into the affectation of pretending that his plays were the careless pastime of idleness; the polish and finish of these productions is attainable only at the cost of laborious application. He asserted that his first play, "The Old Bachelor," was written to amuse himself in a period of convalescence; whereupon Jeremy Collier, referring to the immorality of the play, wittily retorted: "What his disease was I am not to inquire, but it must have been a very ill one to be worse than the remedy." It has often been related how Congreve prayed Voltaire not to refer to his play, but to regard him merely as a gentleman. "If you had been merely a gentleman," said Voltaire, "I should not have come to see you."

In the age of Elizabeth the reawakened national life was too bold to submit to the restrictions of the "dramatic unities." Shakespeare and his comrades of the Mermaid tavern were conscious of such a surplus of energy within that they were impatient of the conventionalities which would tame the natural vigor of art. Why should the action of a play be shut within the confines of twenty-four hours when all a man's life may be hot with dramatic incident? they asked. Why should it be held to a single place when many a human tragedy or comedy has been wrought out in divers countries? Why should there be a single plot when every man's life is shot through with influences from a hundred counterplots and his fate knit up with the destiny of the whole world? Why should

* Lord Macaulay: "The Comic Dramatists of the Restoration."

not merriment and buffoonery be mingled with pale tragedy when this is the very nature of life?

It was life rather than art wherewith these full-blooded men were infatuated. But this defiance of the venerable canons of art offended the French instinct and made Shakespeare appear a barbarian to Voltaire. When the national life of England had cooled, the influence of the French classic drama set in strong and the theatre of the Restoration is punctilious in its observance of the "unities." The drama was no longer a mirror held up to nature, a reflex of all the multi-colored phases of human life, its passions and its humors; it became a satire on the manners of the *beau monde*, its foibles, vanities and intrigues.

Congreve is the wittiest of dramatists, but it is artificial wit; all the strong flavor of humanity is gone. His characters are all of one class, the aristocratic. There is no motley pageantry such as delights us in Shakespeare; no sack-drinking, mendacious *Falstaff* side by side with superb, fiery *Hotspur*; no rollicking *Sir Toby* in companionship with maidenly *Viola*; no singing, bibbing grave-diggers with *Ophelia's* corpse approaching. Lovers of metaphysical distinctions are fond of analyzing the difference between wit and humor; they may find it in two words, *Shakespeare* and *Congreve*. Shakespeare's pathos lies no nearer the heart than his humor. Congreve's wit never touches the heart; it is burnished epigram and stinging satire.

Says *Mrs. Millamant* in "The Way of the World," "One no more owes one's beauty to a lover than one's wit to an echo. They can but reflect what we look and say; vain empty things if we are silent or unseen, and want a being." To which *Mirabel* replies, "Yet to those two vain empty things you owe the two greatest pleasures of your life."

Mrs. M. "How so?"

Mir. "To your lover you owe the pleasure of hearing yourselves praised; and to an echo the pleasure of hearing yourselves talk."

Then *Witwood* breaks in, "But I know a lady that loves talking so incessantly, she won't give an echo fair play; she has that everlasting rotation of tongue, that an echo must wait till she dies before it can catch her last words." And a little later *Mirabel* says, "A fellow that lives in a windmill has not a more whimsical dwelling than the heart of a man that is lodged in a woman."

The satire is sometimes pregnant with worldly wisdom as in "Love for Love," when *Valentine*, who is at odds with his father, says, "If you don't mean to provide for me, I desire that you would leave me as you found me;" to which his father replies: "With all my heart; come, uncase, strip, and go naked out of the world as you came into it."

Valentine. "My clothes are soon put off; but you must divest me of reason, thought, passions, inclinations, affections, appetites, senses, and the huge train of attendants that you begot along with me. I am myself a plain, easy, simple creature, and to be kept at small expense; but the retinue that you gave me are craving and invincible; they are so many devils that you have raised, and will have employment." And later on when

he feigns madness, *Valentine* asks: "Why does that lawyer wear black? Does he carry his conscience outside?"

"Love for Love," "The Way of the World," "The Double Dealer"—each is a crystal, compact, symmetrical, lucid, glittering, hard and cold; in each there is wit without mirth, gallantry without passion, grace without charm, light without warmth; each is a perfect achievement of the human brain, but there is never a throb of the human heart in one of them.

And it is a pity that it should be so, for Congreve's dramatic gifts are very great. Excepting his one cold tragedy, "The Mourning Bride," he never undertook a more serious task than the making of artificial comedy in which there is disillusion in the very names of the characters, which are appellations indicative of their qualities, such as *Maskwell*, a villain—who, by the way, is one of the most consummate villains in stage-lore, *Lord Froth*, *Lady Plyant*, *Scandal*, *Foible*, and so forth; yet so rich was Congreve's dramatic imagination that in spite of himself his characters are often so vividly conceived that they persuade us of their reality, and this is said in the full knowledge that so great a critic as Charles Lamb has asserted the contrary.

As for the dialogue, it is safe to say that it has never been surpassed out of France; it is ready, crisp and sparkling, and every word tells. We can only speculate as to what this man of genius might have accomplished had he lived in a better age and been inspired with a higher motive than cynical derision.

Congreve shared, in no slight degree, Pope's happy gift of casting common ideas into an epigrammatic form, which will always be current coin among phrase-makers. Thousands of people who have never read one of Congreve's plays quote him unconsciously. For instance, in "The Way of the World," occurs the famous couplet:

"If there's delight in love, 'tis when I see
The heart which others bleed for, bleed for me."

And probably there are comparatively few people who know that they are quoting from Congreve's "The Mourning Bride," when they say,

"Music has charms to soothe a savage breast,"

or that they owe to the same play the equally familiar lines:

"Heaven has no rage like love to hatred turn'd,
Nor hell a fury like a woman scorned."

And the concluding lines of the same play are scarcely less well known to the man who delights in "familiar quotations:"

"For blessings ever wait on virtuous deeds,
And though a late, a sure reward succeeds."

Books.

GLIMPSES OF UNFAMILIAR JAPAN. By Lafcadio Hearn. Houghton, Mifflin & Co.

To see Japan through the eyes of Lafcadio Hearn is to see Japan indeed. For Lafcadio Hearn, it is almost true to say, is the one writer who takes Japan seriously. He does not find himself with *Pierre Loti* in a land where everything is doll-like, quaint, bizarre, petite. With all his heart he believes in Japan, and he makes no secret of his scant respect for "civilization grown too complicated for happiness." He seriously presents his picture of Japan as one showing a form of life, habits of thought, a system of morals, worthy of deliberate comparison with the facts of Western existence and, on the whole, in his judgment, surpassing it.

It is to a book of this kind, to a work written in this spirit, that we are like to owe the most valuable contribution to our knowledge of Japan if its animus does not bias the writer in his presentation of facts, if he shows fairly all that is evil as well as all that is good in this alien civilization.

For the sociologist a work of this kind is invaluable, for when we think of it we see how very limited are the resources for the investigation of social phenomena in the comparative method. Biologists have innumerable types of animal life which they can study each in reference to the others. But if we eliminate the rudimentary or degenerate forms of savage life there are in existence only three types of civilization, the Western, the Chinese and the Japanese, which exist on an independent footing, not subject to modifications imposed by external force. Lafcadio Hearn does not treat of the material facts of the Japanese agriculture, commerce, manufacture. These are to be found in the great work of Professor Rein. But he treats of that without which it is impossible for the facts to be truly interpreted. He takes you right into Japan, makes you feel how Japanese men, women and children think and feel, what aims, ideals, motives, influence them, what they respect and reverence, what they think bad and unnatural.

And the vista is a strange one.

As I mentioned before the real value of a work of this kind depends on its accuracy. The kind of observation is such as only an artist in the delineation of character can undertake to represent, but so often the individuality of the writer enters into artistic work, so often he makes a poem or a drama because it is effective and striking as a poem

or drama, not because it conveys a truthful impression.

Does Lafcadio Hearn's work make us understand Japan as it is, bring us close to the feelings of the Japanese people, or has he shown a fairy scene, an unreal people in an unreal land?

I have been at some pains in the perusal of the two volumes before me to test, wherever I could, the descriptions of incidents and character with what I have myself observed during a residence of many years in Japan. In several places I have recognized that Lafcadio Hearn is describing scenes or incidents which were familiar to me, and in every case I find that in spite of the compression necessary for the purposes of concise expression he has been absolutely accurate. This tribute paid to a writer of Lafcadio Hearn's reputation is slight, coming from the source from which it does, but such as it is I wish to make it, and to assure the readers of this journal that if they want to know what Japan is really like, if they want to get an inside view of the country, they can better obtain it from Lafcadio Hearn's pages than from any other source with which I am acquainted.

The method of observation which is used in the book before us demands a few words of explanation.

If you talk to a man of adult life—if you talk, for instance, to an agricultural laborer on your travels in England or elsewhere, you find him immersed in certain very definite considerations. He is thinking about the crop on this piece of land, this or that detail of farming; other considerations he does not take into account; the flower at his feet, for instance, beautiful as it may be, he does not know by name—it is merely a weed. He is absorbed in the practical aims and details of his daily life. But the children will tell you the names of the flowers, and in the talk that passes from mother to children, in the floating ideas that live in the life of the youth, you will find the expression of those forces which have made the man what he is. The moral and ethical training of children is in the hands of the mothers, and it is this atmosphere, these associations, in which the Japanese child grows up, that Lafcadio Hearn shows. He gives the folk-lore of the country side—the popular traditions, the superstitions to which in Japan, as everywhere else, the adult pays but a cursory tribute of observation or respect, but which are all important in making him what he is, in filling his mind with aims and motives, opinions and prejudices.

And there can be no doubt that the mental attitude, the thought of good and evil, of noble

and ignoble, is very different amongst the Japanese from what it is amongst ourselves, if not so much in respect to the applicability of these terms, at any rate in respect to the weight and degree of their application.

Thus, in a report of a conversation with a pupil we have:

Pupil.—"And does a European love his wife more than his father and mother?"

Teacher.—"Not always, but generally, perhaps, he does."

Pupil.—"Why, teacher, according to our ideas that is very immoral."

And then the conversation runs on in a discursive way:

"Teacher, how do European women carry their babies?"

"In their arms."

"Very tiring. . . It is a bad way to carry babies."

In my own experience I used to test the pupils of my classes by giving them mottoes from Shakespeare, that great storehouse of the moods of men, to serve as themes for essays. The lines which stimulated the boys to the highest degree were from "Antony and Cleopatra":

"He that can endure
To follow with allegiance a fallen lord,
Does conquer him that did his master conquer,
And earns a place i' the story."

In numberless ways the bias, the disposition of the moral nature in the Japanese is different from our own, and can only be accounted for by the long continued existence of a social organization very different from the industrial one with which we are acquainted.

Under the régime which ended as a definitive organization with the restoration of the imperial power in 1867 and which profoundly influenced the opinions and habits of the people, and during its centuries of continuance the Japanese people were divided into three classes, the samurai or retainers of the nobles, the farmers and the traders. Of these the last mentioned were the lowest in the social scale, coming below the farmers, while the retainers were at the head, having the power even to kill a trader if insulted by him. And consequently the qualities by which a retainer gains and holds the highest place in the estimation of his lord, came to be those which were placed highest in the popular estimation. Fidelity to a master came to be considered the brightest virtue. Lafcadio Hearn quotes a saying to the effect that the relation of master and servant is the most sacred of all, for it lasts over three existences, while that of husband and wife only endures during one, that of parent and child over two. Here we see an

instance of that blending and inter-adaptation of Buddhist ideas with the native sentiment which is so prevalent in the ethical thought of Japan. From Buddhism comes the conception of the birth and re-birth of the soul in successive lives. From those tendencies toward cohesion and a fixed order of society, which rescued the country by means of feudal service and loyalty from the wars and disturbances of the seventeenth century, comes the doctrine of the peculiar sanctity of the relation of master and servant. Our difficulty in comprehending this sentiment is accentuated by the absence of any words in familiar use by which we can express the relationship which Lafcadio Hearn translates as master to servant. It really is the relation of lord and vassal, which from its crowning manifestation in the service of wise counsellor for noble prince, or a brave warrior fighting for his chief, spreads down through all the modes in which one individual acts as the subordinate of another.

At the present time the imperial house has become the heir to all these sentiments of loyalty, and a national feeling of a kind the evidence of which was abundantly manifested in the late war with China is the result.

A manifestation of this sentiment of loyalty which seems almost incredible to us is recorded in the chapter on the "Japanese Smile."

The expression with which a subordinate receives a reprimand from his superior is invariably a smile. It is not infrequently the cause of some irritation to foreigners who have not learned that this expression of countenance is the one which etiquette demands and one which, strange to say, expresses the most sincere repentance for a fault and a settled resolution to do better in the future.

With this preface let us turn to Lafcadio Hearn's anecdote: "Miscomprehension of the Japanese smile has more than once led to extremely unpleasant results as happened in the case of T—a Yokohama merchant of former days. T—had employed in some capacity a nice old samurai who wore, according to the fashion of the era a queue and two swords. He was rather pleased with his old samurai though quite unable to understand his oriental politeness, his prostrations or the meaning of the small gifts he presented occasionally with an exquisite courtesy entirely wasted on T—. One day he came to ask a favor that T—would lend him a little money upon one of his swords, the long one. It was a very beautiful weapon and the merchant saw that it was also very valuable and lent the money without hesitation. Some weeks later the old man was able to redeem his sword.

"What caused the beginning of the subsequent unpleasantness nobody now remembers. Perhaps T's nerves got out of order. At all events, one day he became very angry with the old man, who submitted to the expression of his wrath with bows and smiles. This made him still more angry, and he used some extremely bad language. But the old man still bowed and smiled; wherefore he was ordered to leave the house. But the old man continued to smile, at which T—, losing all self-control, struck him. And then T— suddenly became afraid, for the long sword instantly leaped from its sheath, and swirled above him; and the old man ceased to seem old. Now, in the grasp of any one who knows how to use it, the razor-edged blade of a Japanese sword wielded with both hands can take off a head with extreme facility. But to T's astonishment, the old samurai almost in the same moment returned the blade to its sheath with the skill of a practiced swordsman, turned on his heel and withdrew.

"Then T—wondered, and sat down to think. He began to remember some nice things about the old man—the many kindnesses unasked and unpaid, the curious little gifts, the impeccable honesty. T—began to feel ashamed. He tried to console himself with the thought, 'Well, it was his own fault; he had no right to laugh at me when he knew I was angry.' Indeed T—even resolved to make amends when an opportunity should offer.

"But no opportunity ever came because on the same evening the old man performed Hora Kiri after the manner of a samurai. He left a beautifully written letter explaining his reasons. For a samurai to receive an unjust blow without avenging it was a shame not to be borne. He had received such a blow. Under any other circumstances he might have avenged it. But the circumstances were in this instance of a very peculiar kind. His code of honor forbade him to use his sword upon the man to whom he had pledged it once for money in an hour of need. And being thus unable to use his sword, there remained for him only the alternative of an honorable suicide."

The conduct of the old samurai seems to us almost grotesque, showing, as it does, an evaluation of the duties of life in no different a rank from that in which we should place them. But the old spirit lives on. It is only in the more highly educated classes that it has passed away. Lafcadio Hearn notes the strangeness and the aloofness which comes into the relations of these highly educated Japanese and foreigners. The same thing has been noticed by others, but the explanation, it seems to me,

lies rather in the kind of studies to which the Japanese addict themselves than in the necessary results of study itself. For the most part the higher walks of learning as pursued in Japan are those of a purely scientific nature, and absorbing himself in them the Japanese loses the old culture of his race and does not acquire that of the foreigner. And so the intercourse between him and the European becomes stiff and constrained. On the other hand those Japanese who take up the study of literature, who attend to the human side of our learning, do not show, so far as I am aware, any lack in the capacity for an intelligent and responsive friendship. It was no doubt the chemist, the physicist, the biologist at Matsué and Kumamoto that knew the most English. But I doubt if Mr. Hearn would account the society of a chemist or a biologist, as of much interest if they were merely chemists and biologists, whatever their nationality.

In conclusion, this book is one which all those interested in the development of missionary enterprise in Japan should read. Mr. Hearn, it is true, shows a certain detachment from the field of missionary effort. But from the pages of his work it is possible to learn that which, next to their mother tongue, is the necessary means of appealing to the emotions of any people. From this book it is possible to learn the "mother thought" of the people, those sentiments and ideas which, handed down upon the lips of mothers and children live deep down in the heart of every Japanese, and an appeal to which is never in vain.

C. H. HINTON.

Notes.

A MADEIRA PARTY. By S. Weir Mitchell, M. D. 1 vol. The Century Company.

The old lady who said that Dickens always gave her an appetite because he wrote so appreciatively of things to eat would most certainly have been driven to drink by Dr. Weir Mitchell's delightful little book which comes in the very nick of time for a Christmas offering to some *bon vivant*. The three gentleman who dine with Mr. Hamilton to taste his wonderful Madeira are in great luck, and at the end of the feast are quite ready to subscribe to Howell's deduction that "good wine maketh good blood; good blood causeth good thoughts; good thoughts bring forth good works; good works carry a man to heaven: *ergo*, good wine carrieth a man to heaven." Besides, what they did not learn about the history, the customs, the manners of Madeira was not worth knowing. The second of the two short stories in the small volume is called "A Little More Burgundy," and is the longer of the two; an incident of the French Revolution, capitally told but lacking the gusto of the first, for it is impossible not to feel that Dr. Mitchell writes of the wine of wines *con amore* and his enthusiasm is contagious. He may be responsible for a good deal of artistic bibbing on winter evenings—who can tell?

Messrs. D. Appleton & Co., New York, have published "The Beginnings of Writing," by Walter James Hoffman, M. D., of the Bureau of American Ethnology, Smithsonian Institute.

This neat duodecimo volume is not, as its title might imply, a suggestive inquiry into the manner in which people first began to record their knowledge and thoughts in what we now call writing. It is one of Messrs. Appleton's "Anthropological Series," and simply gives a brief, condensed statement of what we have discovered and learned concerning the earliest methods of graphic representation of ideas and events.

Starting with the principle adopted by Herbert Spencer and others, that we can learn many things about the doings of pre-historic man by carefully observing the practices of those savage races who are now presumably in a stage of progress similar to that once passed through by more ancient races of men, Doctor Hoffman begins with the pictography of our North American Indian tribes. This he compares with the similar work of Mexico, Central and South America, the South Sea Islands, the Canary Islands, and Africa; describing also the materials that were used, the rock carvings, bone, bark, wood, and finally, the Magney paper of Mexico and the Egyptian papyrus. He draws interesting comparisons, and traces resemblances in the signs and symbols used by utterly different races to express the same ideas, Chinese and Japanese characters are pressed into service, ikonomatic writing is illustrated, the principle of acrology explained, and, step by step, the cuneiform alphabet of the Semitic Assyrians and the Aryan Persians is reached.

Not much space is devoted to Egyptian inscriptions, though their influence is pointed out, but some stress is laid upon the recently discovered Cypriote syllabary. This, together with the writings practiced in Asia Minor before the advent of the Phœnician or Greek alphabet, is shown by the discovery of the inscriptions at Hamath to be clearly derived from those of the Hittites, who are now believed to be non-Semitic, but similar to the Tatar or Turkic tribes.

The book is a mine of information, though its interest is somewhat marred by its extreme brevity of statement. It is clearly written and printed, and profusely illustrated.

MY LADY NOBODY. By Maarten Maartens. 1 vol. Harper's.

After "The Sin of Joost Avelingh" and "An Old Maid's Love" had once caught the public eye, that brilliant Dutchman who hides his own high-sounding J. Van der Poorten-Schwartz under simple Maarten Maartens was sure of an audience, let him write whatever he would. "God's Fool" placed him on a higher pinnacle yet. And now comes "My Lady Nobody," another marvelous study of Dutch life, revealing the hand of a master and full of the touches of nature that show the world akin. To hint at the plot would be rather shabby, for in its artistic development lies half the power of the book. The gentle-people of Holland who play the leading roles are intensely alive and human, and one follows poor *Ursula* through her mental and moral sufferings with a sympathy almost painful. Maartens is frequently compared to Thackeray but the likeness lies largely in the fact that both look out at life through the same keen, sarcastic eyes, and paint its sordid side with frankness, cynical in its insistence. In style the two have little in common. The Dutchman is terse, epigrammatic, less roundabout than the amusing chronicler of "Vanity Fair." Considering his foreign birth and breeding, his clear-cut English is wonderful. Still a young man, even greater things are looked for hereafter, and "My Lady Nobody" has whetted the appetite to avidity for whatever comes from his pen.

University Extension News and Announcements.

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Two English gentlemen, eminent in University Extension work in England, expect to be in America from March 21 to April 18. They are Mr. Joseph Wells, tutor and fellow of Wadham College, Oxford, and Mr. C. R. Ashbee of King's College, Cambridge, and Essex House, London. Mr. Wells is a brilliant lecturer, and his addresses on the history of Oxford are always a prominent feature of the summer meeting at Oxford; he is prepared to give single illustrated lectures on such subjects as "The Intellectual Life of Oxford," "The Oxford Movement," and so forth, or courses of from three to six lectures on "The History of Oxford." Mr. Wells has delivered before English schools three original and remarkable lectures on "The Greek Historians: Herodotus, Thucydides, Xenophon."

Mr. Ashbee is widely known in England as an artist and architect, and as the organizer and promoter of a guild and school of handicraft in East London. His courses, which have been received with warm approval in England on such subjects as "Architecture," "Design," "History of English Handicraft," "Benvenuto Cellini," "The Florentine Workshop of the Early Renaissance" and "Workshops of Medieval England." Mr. Ashbee's courses are adapted not only to schools and colleges but to clubs and societies which are interested in social problems, and to art schools and classes.

The University Extension Society takes pleasure in making this announcement, confident that the lectures of these gentlemen will be appreciated in America. Mr. Ashbee's courses on "The Workshops of Florence and Medieval England," would be an interesting supplement to such courses as those which Mr. Hudson Shaw gives, and it is believed that Mr. Wells would, if requested, prepare lectures which would also be supplementary to Mr. Shaw's.

Arrangements have been made for a course of free lectures on "Municipal Government in Philadelphia," by Dr. Albert A. Bird, at Spring Garden Institute. This course, which will begin about January 8, is intended primarily for the employees of Baldwin's Locomotive Works and other establishments in the neighborhood.

Dr. Bird will also deliver the same course free to St. Timothy's Workmen's Club and Institute, at Roxborough, on Thursdays, January 9, 23, 30; February 6, 13, 20.

Dr. Clarence Griffin Child has consented to form a class in Anglo-Saxon which will meet in the evenings at the office of the Extension Society. This class is a result of the course of lectures which Dr. Child delivered in Association Hall, and generously offers his services free of charge.

The following lecturers are at liberty to deliver lectures in circuits: In Economics and Biography, Dr. Edward T. Devine; in History, Mr. W. Hudson Shaw and Mr. Henry W. Elson; in Civics, Dr. Albert A. Bird; in Music, Mr. Thomas W. Surette; in Literature, Dr. W. Clarke Robinson, Col. Homer B. Sprague, Mr. Henry W. Rolfe and Mr. Stockton Axson.

The following new syllabi have been published: "Some Historical and Literary Movements of the Nineteenth Century," by James Harvey Robinson, Ph. D. and Stockton Axson, M. A. The lectures are: (1) "The Napoleonic Development in France," (2) "The Rise of the New German Empire," (3) "The Unification of Italy," (4) "The Victorian Period," (5) "Modern Realism," (6) "Pre-Raphaelitism."

A syllabus on "Great Englishmen," by W. Hudson Shaw, consisting of (1) "Alfred the Great," (2) Edward I., (3) "Queen Elizabeth," (4) "Cromwell," (5) "Wesley," (6) "Wilberforce."

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Lectures—Autumn, 1895.

CENTRE.	LECTURER.	SUBJECT.	DATES OF LECTURES, 1895.
Allentown	W. Clarke Robinson	Shakspeare: the Man and His Mind	Oct. 12, 19, 26, Nov. 2, 9, 16.
Ansonia, Conn.	J. H. Pillsbury	Evenings in Geology	Nov. 4, 18, 25, Dec. 9, 16, 23.
Association Local	Clarence G. Child	English Literature prior to 1500	Nov. 8, 15, 22, 29, Dec. 6, 13.
15th and Chestnut sts.	Francis M. Thorpe	Epochs in American History	Nov. 19, 26, Dec. 3, 10, 17, Jan. 7.
Beverly, N. J.	Henry W. Elson	Between the Two Wars	Nov. 4, 11, 25, Dec. 2, 9, 16.
Bloomsburg	James O. Murray	Earlier Plays of Shakspeare	Oct. 7, 21, Nov. 4, 18, Dec. 2, 16.
Camden, N. J.	James H. Robinson and	Some Historical and Literary Movements	Dec. 6, 13, Jan. 10, 24, Feb. 7, 21.
Catonsville, Md.	Stockton Axson	of the Nineteenth Century	Nov. 11, 18, Dec. 2, 9, 16, 23.
Chester	W. Clarke Robinson	Shakspeare: the Man and His Mind	Oct. 10, 24, Nov. 7, 21, Dec. 5, 19.
Church of the Covenant	W. Clarke Robinson	English Poets of the Revolution Age	Nov. 7, 14, Dec. 5, 19, Jan. 2, 16.
27th and Girard ave.	Albert A. Bird	The American Citizen	Nov. 19, 26, Dec. 3, 10, 17, 24.
Concord, Mass.	W. Clarke Robinson	English Poets of the Revolution Age	Oct. 29, Nov. 5, 19, Dec. 3, 17, 31.
Cumberland, Md.	James L. Keeler	General Astronomy	Oct. 3, 17, 31, Nov. 14, 28, Dec. 12.
Franklin	Edward T. Devine	Representative Americans	Sep. 25.
Greenville	Lyman P. Powell	American Political History	Nov. 5, 12, 26, Dec. 3, 10.
Hazleton	Henry W. Elson	The Great Republic in its Youth	Sep. 23, Oct. 7, 21, Nov. 4, 18, Dec. 2.
Hazleton	Edward T. Devine	Representative Americans	Oct. 4, 18, Nov. 1, 15, 29, Dec. 13.
Indiana	W. Clarke Robinson	English Poets of the Revolution Age	Nov. 21, Dec. 5, 12, Jan. 2, 9, 16.
Kutztown	Woodrow Wilson	Great Leaders of Political Thought	Dec. 2, 16, Jan. 6, 20, Feb. 3, 17.
Lancaster	Francis M. Thorpe	Europe Finds America	Sep. 26, Oct. 10, 17, Nov. 7, 21, Dec. 5.
Lehigh Avenue	Henry W. Elson	Between the Two Wars	Dec. 6, 20, 1895, Jan. 3, 17, 31, Feb. 14.
Ninth and Lehigh ave.	Albert A. Bird	The American Citizen	Nov. 15, 29, Dec. 13, 27, 1895, Jan. 10, 24.
Lock Haven	Robert Ellis Thompson	Historical Sociology	Oct. 14, 29, Nov. 11, 25, Dec. 9, 16.
Marlton, N. J.	Edward T. Devine	Representative Americans	Oct. 17, 31, Nov. 14, 28, Dec. 12, 26.
Media	W. Clarke Robinson	English Poets of the Revolution Age	Sep. 26, Oct. 10, 24, Nov. 7, 21, Dec. 5.
Mercer	Edward T. Devine	Representative Americans	Nov. 4, 18, Dec. 2, 16.
Mt. Holly, N. J.	W. Clarke Robinson	English Poets of the Revolution Age	Dec. 5, 12, 19, Jan. 3, 9, 16.
New Brighton	Edward T. Devine	Representative Americans	Oct. 7, 14, 21, 28, Nov. 4, 11.
New Hope, at 2 p. m.	Edelbert D. Warfield	Age of Elizabeth	Oct. 11, 25, Nov. 8, 22, Dec. 6, 20.
New York City, N. Y.	Albert A. Bird	The American Citizen	Nov. 12, 19, 26, Dec. 3, 10, 17.
Norfolk, Va.	Thomas W. Surette	Development of Music	Oct. 8, 15, 22, 29, Nov. 5, 12.
North Philadelphia	Thomas W. Surette	Development of Music	Nov. 8, 15, 22, 29, Dec. 6, 13.
Broad and Diamond sts.	William B. Scott	Dynamical Geology. Part I.	Nov. 8, 14, 22, 29, Dec. 6, 13.
Orange, N. J.	Edward T. Devine	Representative Americans	Nov. 7, 14, 21, Dec. 5, 12, 19.
Pittsburg	W. Clarke Robinson	English Poets of the Revolution Age	Oct. 25, 30, Nov. 8, 22, Dec. 6, 20.
Pottstown	Thomas W. Surette	Development of Music	Nov. 20, Dec. 6, 13, 20, Jan. 3, 10.
Richmond, Va.	Henry W. Elson	Between the Two Wars	Oct. 7, 14, 21, 28, Nov. 4, 11.
Riverton, N. J.	Robert Ellis Thompson	American Literature	Oct. 25, Nov. 1, 15, 22, 29, Dec. 6.
South Philadelphia	W. Clarke Robinson	English Poets of the Revolution Age	Oct. 14, 21, 28, Nov. 4, 11, Dec. 2.
Broad and Federal sts.	Woodrow Wilson	Great Leaders of Political Thought	Oct. 25, Nov. 1, 15, 22, 29, Dec. 6.
Stroudsburg	W. Clarke Robinson	English Poets of the Revolution Age	Oct. 14, 21, 28, Nov. 4, 11, Dec. 2.
Tarrytown, N. Y.	W. Clarke Robinson	English Poets of the Revolution Age	Oct. 25, Nov. 1, 15, 22, 29, Dec. 6.
Wayne	Stockton Axson	Browning and Tennyson	Oct. 14, 21, 28, Nov. 4, 11, Dec. 2.
West Chester	Robert Ellis Thompson	English Literature	Oct. 5, 19, Nov. 2, 16, 30, Dec. 14.
West Park	Edward T. Devine	Representative Americans	
41st and Westminster ave.			
Wilkinsburg			

(40 Courses.)

Lectures—Winter, 1896.

At the time "The Citizen" goes to press the following Courses are definitely arranged.
CENTRES IN PHILADELPHIA.

CENTRE.	LECTURER.	SUBJECT.	DATES OF LECTURES.
Afternoon Lectures (Special courses) Association Hall, 15th & Chestnut sts., at 4.30	Horace Howard Furness	Readings from Shakespeare's Plays	Jan. 6, 13, 20, 27.
Afternoon Lectures (Special courses) Association Hall, 15th & Chestnut sts., at 4.30	W. Hudson Shaw	The History of Ireland	Feb. 3, 10, 17, 24, Mar. 2, 9.
Association Local, 15th & Chestnut sts.	W. Hudson Shaw	The Renaissance and The Reformation (on the Continent)	Jan. 7, 14, 21, 28, Feb. 4, 11.
Association Local, 15th & Chestnut sts.	W. Hudson Shaw	The Renaissance and the Reformation (in England)	Feb. 18, 25, Mar. 3, 10, 17, 24, 31.
Association Local, 15th & Chestnut sts.	Horace Howard Furness	Readings from Shakespeare	Mar. 13, 20, 27.
Germantown, 4 p. m.	W. Hudson Shaw	Medieval England	Jan. 14, 21, 28, Feb. 4, 11, 18.
Germantown	W. Hudson Shaw	Reformation in England	Feb. 17, Mar. 5, 12, 19, 26, Apr. 2.
North Philadelphia, Broad & Diamond sts.	W. Hudson Shaw	The Making of England	Jan. 18, Feb. 1, 15, 29, Mar. 14, 28.
South Philadelphia, Broad & Federal sts.	Robert Ellis Thompson	Political Economy	Jan. 16, 23, 30, Feb. 6, 13, 20.
West Philadelphia, 17th & Spruce sts.	W. Hudson Shaw	Puritan Revolution	Jan. 20, Feb. 3, 17, Mar. 2, 16, 30.
West Spruce St., 17th & Spruce sts.	W. Clarke Robinson	English Poets of the Revolution Age	Jan. 4, 18, 25, Feb. 1, 8, 15.
Young Friends' Association, 140 North 15th st.	W. Hudson Shaw	Great Englishmen	Jan. 10, 17, 24, 31, Feb. 7, 14.

CENTRES OUT OF PHILADELPHIA.

Atlantic City, N. J.	Henry W. Elson	Between the Two Wars	Jan. 7, 14, 21, 28, Feb. 4, 11.
Brooklyn Institute, 4 p. m.	W. Hudson Shaw	Florentine History	Feb. 28, Mar. 6, 13, 20, 27, Apr. 3.
Burlington, N. J., 3.30 p. m.	W. Hudson Shaw	The Age of Elizabeth	Jan. 18, Feb. 1, 15, 29, Mar. 14, 28.
Camden, N. J.	W. Hudson Shaw	The Age of Elizabeth	Jan. 13, 27, Feb. 10, 24, Mar. 9, 23.
Chester	Henry W. Rolfe	Representative English Authors	Feb. 24, Mar. 2, 9, 16, 23, 30.
Elizabeth, N. J.	Joseph French Johnson	Current Topics	Feb. 20, 27, Mar. 5, 12, 19, 26.
Haddonfield, N. J.	John Bach McMaster	First Quarter of the Nineteenth Century	Feb. 4, 11, 18, 25, Mar. 3, 10.
Morristown, N. J.	W. Hudson Shaw	The Making of England	Jan. 15, 29, Feb. 12, 26, Mar. 11, 25.
Ogontz	W. Hudson Shaw	The Making of England	Jan. 8, 22, Feb. 5, 19, Mar. 4, 18.
Orange, N. J.	W. Hudson Shaw	The Making of England	Feb. 21, 28, Mar. 6, 13, 20, 27.
Pittsburg	Henry W. Rolfe	Representative English Authors	Jan. 13, 20, 27, Feb. 3, 10, 17.
Pottstown	W. Clarke Robinson	Shakspeare, The Man and His Mind	Jan. 7, 14, 21, 28, Feb. 4, 11.
Wilmington, Del.	W. Hudson Shaw	The Making of England	Jan. 8, 16, 23, 30, Feb. 6, 13.

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N. B.—Except where noted lectures are at 8 p. m.

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